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followed by particulars concerning the conqueror (*vicit*) and then the conquered (*arma*). In the third section in like manner there is a general statement (*Sed iam*) and then particulars concerning the senators who must be of one mind and are dependent upon Caesar. Finally, the present situation concerning Caesar in particular is developed; he must live; he must be protected.

Remarks

The antithesis and balance are very prominent in every sentence and may appear overdone to cold analysis, but in the spoken word the clearness and conciseness, due in great measure to those very qualities, would save the passage from any excess of point. The sentences too are varied and avoid monotony.

Imitations

A martyr's struggle, death and reward.
Christianity attacked, persecuted and triumphant.
A survey of an election contest.
Any event which can be divided into stages like the model.
Take a situation exactly the opposite; peace ending in conflict.

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REVIEWS

The Asiatic Dionysos. By Gladys M. N. Davis.

London: G. Bell and Sons. (1914). Pp. x + 276.

The exact thesis of the writer of this book is left somewhat uncertain at the end. Most often she seems to hold that the Greek Dionysos was derived from the East, was identical in fact with the Vedic divinity Soma; again she apparently believes simply that Dionysos and Soma were the derivatives of a divinity worshipped by the Proto-Aryans at some remote time before the Hellenic and the Indian stocks separated. In general she seems to discuss the former view, following the well-known works of Langlois and of Maury published some sixty years ago, so that in the last page but one of her book she says,

We must remember that, as Maury and Langlois hold, Soma on entering Greece became a wine god, or in other words, the vehicle of intoxication was changed from the Soma to Wine.

Now no one can claim that the origin of Dionysos was or was not certainly this or that, for the simple reason that the evidence is too scanty to make certainty possible. Since Lobeck's classic work the theory of a Thracian or a Thracian-Phrygian origin has been specially in favor. The similarity or identity of the Thracians and Phrygians is the stumbling block in the way of certainty. No one can deny that migrations may have moved across the Hellespont from Asia to Europe instead of in the reverse direction. We are, in short, very much in the dark as to these early migrations; and as to the remoter origins of the Greek gods the testimony of the ancients is not always admissible.

While the reviewer would not speak so positively on the questions involved as the author of the book does, he gladly expresses his substantial agreement with the paragraph on pages 256-257 in which it is maintained that the ancients' statements as to the original home of a cult mean nothing more than that the Greeks received the cult from that point, since the early writers lacked the ethnographical knowledge and scientific methods which we possess. The author holds that somewhere between 2000 and 1500 B. C. the Aryans were passing across central Asia to India and that during the same period the western branch of the stock was traversing Iran and Media westward and finally penetrated the coasts of Asia Minor. Thereby the cult of the original Soma was being spread in the two different directions.

Before the theme announced in the title is discussed we have some 132 pages given to the influence of Asia upon Greece. Greek Philosophy, History, Oratory, Art, Music and the Dithyramb are taken up in succession and Asiatic elements in each proved in marvelous fashion with much cheerful disregard of the difference between the sixth, fourth and later centuries before Christ. Indeed, throughout we find the old disregard of chronology in the way of evidence, so that the statements of Diodoros, Plutarch and even Nonnus are without much ado put on a par with the evidence of authors centuries earlier. The kind of proof which the writer finds convincing may be illustrated from almost every page—nothing is too slight to furnish a sure link between India and Greece. Thus, e. g., in her chapter on Asiatic Influence on Greek Philosophy (37) she says,

In Heraclitus of Ephesus, perhaps more than in any other Greek philosopher, we see a resemblance to the thought of the Upanishads.

Again (62),

And we may see in Plato's picture of the spindle of Necessity, by means of which all the spheres revolve, a Hellenic version of the following tenet of the Upanishads: 'The whole world issues out of that imperishable principle, like as a spider spins his thread out of himself and draws it back into himself again'.

Equally cogent are passages which show Asianism in Historians and Orators. Thus, on page 75 we read,

Bury compares his language to a 'bacchic revel of rhythms and verbal effects', a striking metaphor when we remember the Asiatic provenance of Hegesias and the theory which would make the Bacchic deity a native of Asia. Varied rhythms and verbal effects, indeed, as we shall see, were common features in Sanskrit literature. The somewhat frigid description in a fragment of Hegesias of Thebes and Athens as the Moon and Sun of Greece recalls, moreover, the importance in Oriental worship of these heavenly bodies.

Again the author solemnly assures us that Gorgias's use of compounds such as we see in the phrase *πρωχόμενος κόλαξ* must have come from Asia, and clinches the matter with this overwhelming proof:

Among the startling metaphors of Gorgias, Longinus cites the phrases, 'Xerxes, the Zeus of the Persians', and 'vultures, living tombs'. The latter conveys a distinctly Persian note to anyone who recalls the Parsi mode of disposing of dead bodies, and it is tempting, though perhaps somewhat far-fetched, to see in it a reference to this practice. Again the sentence, *ὥσπερ δὲ ἐκ σαπροῦ καὶ βέοντος συνοικίου ἀσμένως ἀπαλλάττομαι*, quoted as his in a passage of Arsenius, and applied by him to the body, reveals the characteristically Asiatic contempt for the flesh which we have already seen to be a feature of Indian philosophy.

It may naturally be felt that these quotations wrenched from their context are unfair to the author, but the reviewer must maintain in sorrow that they are perfectly just illustrations of the proofs and the inferences that fill the greater part of the book, for the chapters which deal with the subject proper are of a piece with the long Introduction. Through the chapters Soma and Dionysos, Dionysos Bromios and Soma Kanikradat, The Orphic Dionysos, and Osiris, the reader wades most of the time through a mass of similar arguments. The reviewer cannot refrain from stating frankly that it has happily been a long time since it was his misfortune to read so much nonsense set forth with so great a parade of learned matter as he has had to do in reading this book. He earnestly recommends all not to waste their time as he has done, unless indeed they are in search of a dreadful example.

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CLIFFORD H. MOORE.

The Electrum Coinage of Lampsakos. By Agnes Baldwin. New York: The American Numismatic Society (1914). Pp. 34. Two Plates.

The electrum money of Lampsakos is sometimes regarded as one of those coinages which attained the character of a more or less international currency. It would seem, however, from the comparatively small number of specimens extant, that it was nothing like so important as the electrum of Kyzikos, or as that of Phokaia and Mytilene¹ in the fourth century, not to mention the beautiful gold staters which Lampsakos itself issued in the fourth century, and of which Miss Baldwin published a very useful study in 1902. The Lampsakene electrum appears to be mentioned only in a small group of Attic inscriptions, and never in literature. Nevertheless there is some indication that the Lampsakene authorities, in avoiding any sensible modification of the archaic style of the reverses of their coins, and in declining to inscribe the name of their mint on them, were consciously following the example of Kyzikos; but they did not go so far as to subordinate the city-arms (the forepart of a winged horse) to some other type, changing with each issue, as the Kyzikenes did, doubtless with a view to appealing to the outer world. It is to these comparatively

rare electrum staters of Lampsakos that Miss Baldwin has devoted a careful and exhaustive study.

She deals with various other problems by the way, and demolishes one or two fetiches; but the main object is the classification of the series and its division into three groups, instead of the two heretofore generally recognized. The latest group, which consists of a number of specimens of a single issue, all marked with the letter Ξ and all struck from the same pair of dies, she dates about 450 B. C., and it is doubtless coins of this group, or of one near to it in time but perhaps no longer extant, that are mentioned as 'gold Lampsakene staters' in the accounts of the Athenian epistatai of about 434 B. C. These coins differ from those which Miss Baldwin places in an earlier group only in their more advanced style and in certain minute details, which it would be out of place to discuss in a non-numismatic publication. This earlier group she dates to the end of the sixth century². I must confess that I do not see so great a gap in the development between this group and the coins with Ξ as would justify the assumption of an interval of some fifty years between them; and I am inclined to think that the series which Miss Baldwin would regard as ceasing with the Ionian Revolt may really come down much later. There is a third group of staters, with a palmette above the winged horse, of different style and fabric from the others and of a different weight. It is now generally agreed that these belong to the period of the Ionian Revolt, and form part of a more or less uniform set of coins issued by Chios and others of the revolting states at that time. I believe that the suggestion which has been made that these various coins were struck not at the cities whose types they bear but at some central mint, such as Chios, affords the only possible explanation of their uniformity of style and fabric. With this explanation the difficulty of fitting the 'Revolt' stater of Lampsakos into the regular Lampsakene series disappears. We may regard the regular electrum as beginning a little before 500 B. C., and extending well into the fifth century, and the group with Ξ as the last extant issues of a fairly continuous, though not plentiful series. In saying this I am well aware that a prolonged study of all the varieties of any series trains the eye to see lines of development which are imperceptible to one who has examined only the few specimens available in any one Museum, and in so far it is possible that I have not fully appreciated the force of Miss Baldwin's arguments from style. But, whether one accepts them or not, one cannot fail to be grateful to her for her laborious investigation. It is only by such patient work on die-varieties and similar minutiae that the arrangement of apparently uniform series can be made out.

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¹Miss Baldwin regularly uses the strange form "Mytilenai" in this paper, as she had used "Smyrnai" in an earlier one; she might as well write 'Lampsakoi'. "Parasemata" is another 'excessive' plural.

²In the earlier part of her paper she allows that these coins extend later than 500 B. C., but afterwards she comes to the conclusion that they stopped at the time of the Ionian Revolt.